BAPTIST RECORD.

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THE BAPTIST RECORD

J. A. BACKETT, G. W. GARDNER, I. A. DUNCAN, H. M. LONG, (Postoffice, Shuqualak Miss.) } EDITORS, ASSOCIATE Field Ed. and Gen. Agt.

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Positively no advertisement inserted in these columns unless on metal base Advertising rates 50 cents per inch

EDITORIAL.

NOTES AND COMMENTS.

Chickasaw county voted whisky out of its limits with a majority of 200. Good.

We are glad to know that Brother G. W. Knight is to aid Bro. J. F. Bynum in some meetings on his field near the Gulf Coast in the near future.

Brother Mathis reports three settled pastors now in the Gulf Coast Association, and is very hopeful for the future of that important field.

The Shuqualak Female College will begin its next session on Sept. 27, and not on Sept. 20 as we erroneously stated in a former notice. Rev. H. M. Long, the new president, is quite hopeful of a favorable opening.

Brethren R. H. Cohron and W. S. Culpepper are making ready to go to the Southern Baptist Theological Seminary. It will not be "teaching young ideas how to shoot," but only training old ideas how to shoot better. They are both most excellent brethren, and we wish them well in this new undertaking.

The things most pleasing in the sight of God is, not the new, the many, or the great things, but rather the "patient continuance in well doing" in the right things. Such is the way God built the world and all worlds, and such is the way he would have us build for him.

Beloved, if you are a true Christian, you are not so much in a conspiracy with Christ and other Christians against the devil and sin, as that you are in a holy alliance with God and all the heavenly and Christian powers to bring the people of this world to a knowledge of the truth.

In the preface to "A New Song on Baptism," by Bro. L. E. Hall, we made him say, "that none of our 'new fangled' song books have NOT a single song on baptism," when he wrote it without the NOT. Too many negatives in a sentence spoil the euphony. Read it again and leave out the not.

Seeing the gospel is next to hearing the gospel. A Chinaman applied for baptism, and was asked if he had heard the gospel. He replied: "No, but I've seen the gospel." He had seen it in the life of a fellow native. A mighty change was wrought in the drunken opium eater. Let us live the gospel, so that others may see the gospel.

We score a pleasant call from Prof. Giles, of Howard College, Ala. He was on his way to the Big Bee Association at York, Ala., and passing through our city, called at THE RECORD office and told us many nice things about the college and Alabama affairs. Brother, we like you; call again.

We truly sympathize with Bro. R. L. Tucker, of Chulahoma, in the death of their dear little babe. Bro. Tucker is the junior deacon of the old Chulahoma church, the old mother church of the great Cold Water Association, and of which his dear old father of blessed memory was long the beloved and honored pastor.

Bro. J. P. Brown, of Kosciusko, says: "Publish to the world and the rest of mankind that old Attala did, on the 1st inst., honor herself by giving 198 majority against the sale of liquor." We take off our hat to old Attala, and join her brave people in saying, Good-bye old John Barley Corn. May not even your shadow ever return.

One of the first things a holiness proclaimer thinks proper to do when he begins to propagate his peculiar theory is to make a vicious attack upon sectarianism and denominationalism and then to keep up such a running, rattling fire of the same kind all along the line as to make the impression that his lobby is the most intensely scriptural and practical thing ever yet put forth in the name of religion. Watch him.

Now that the Associations are upon us, we ought to be stirring ourselves for the Master's work. Let every church see to it that they are fully represented, and that they get in line with all of the forward movements of our denomination. It is a good time to lay new plans and to enlarge old ones, and especially to plan, all suitable ones.

Bro. W. A. McComo goes to Yazoo City as missionary pastor. We know the saints over there will "thank God and take courage." Will not God's people everywhere pray for the divine blessing on that hopeful combination for aggressive work in that important center? Bro. McComb's correspondents will make a note of this, and he and his new people will please accept our congratulations.

We are glad to learn that the State Board has secured the services of Bro. J. F. Tull as missionary pastor as Bay St. Louis and other points on the Gulf Coast. Bro. Tull was ordained at Meridian little more than a year ago, and is a young man of more than ordinary promise. May the Lord be his great helper in his new field.

We suppose the World's Sunday School Convention at St. Louis felt stirred up by the criticisms of the great reformers to abolish the International system or series and go back to the old style question books. Well, they need not worry much about those critical greats, for the great point with some of them is to get rid of some obnoxious Sunday School publishing concerns.

Bishop Mallalieu says the drunken debaucheries at Harvard and Yale University foot-ball games would disgrace the savages of Africa. If that is a true saying, then the Bishop has cut down into a very ripe boil, and we hope the puss will all come out, and that the patient will get well. Possibly, a little disciplinary squeasing might expedite the cure a little.

Brethren, the summer is past and the fall is rushing upon us. We have been on "short commons" in this office as perhaps never before; but we are hopeful of your good help now. With returning confidence and cotton, there must necessarily be cash, and we hope you will let us share your prosperity. Be assured we never needed it more.

A note from Bro. J. F. Bynum, at Escatawpa, tells of good work and hopeful prospects. There had just been three received into the church, two of whom were for baptism. Bro. Bynum has a very important field, near the Gulf Coast. One of his churches is at Moss Point, just across the Pascagoula river from where Bro. J. O. Green has been holding forth the word of life. Our State Board would find a fruitful field there if they were able to enter it.

The many friends and admirers of Dr. J. Wm. Jones will hereafter address him at University Station, Charlottesville, Va., where he has gone to enter upon his duties as Chaplain of the University of Virginia. Bro. Jones' good work as assistant secretary of the Home Mission Board has made him a host of friends all over the South, who will always rejoice in his prosperity. We have the promise of an occasional communication from him for THE RECORD, which we know will gratify many. Our brother has our best wishes for the best of blessings for himself and all of his

Rev. E. A. Taylor, so well known in Mississippi as a graduate of Mississippi College and one of our most popular and useful young ministers and also successful pastor at Grenada, but now of Utica, N. Y., has been called, and, we understand, has accepted the pastorate of the First church at Memphis, Tenn. This, we believe, is Bro. Taylor's second pastorate in Tennessee—first at Knoxville and now at Memphis. He has always had our best wishes, and never more so than now, that he is coming again within the borders of our sunny land and near the home and friends of his youth. The Lord be with our brother in great blessing.

The World's Fair Directory presents itself in a really pitiable plight as to Sunday closing. They remind us of a boy whose mother told him not to climb the persimmon tree, but who persisted in his vicious purpose to do so. But on reaching the fruit he found that it was green and acrid, and so made haste to descend. But in doing this he run the broken snag of a branch of the tree through the middle of his pants, and losing his grip on the tree, hung in mid air unable to escape either by ascending or descending. Moral: Don't hanker after forbidden fruit or dishonest pelf

GET AN EDUCATION.

Religion is first, always, with people who are wise, i. e., who have good Christian mother-wit. Religion is heart-wisdom, even soul development, and will afford, not only a passport to the skies but on beyond the skies, into and quite through the eternal hereafter. Therefore make religion first and be sure that you have built it on the eternal rock. But after that get an education. Education is mind-wisdom, even life development, and will afford not only a passport to position and place, but on beyond position and place, even through all the high duties and weighty responsibilities of life to the [illegible] and greater usefulness.

No young man or woman who has the opportunity to secure it can afford to attempt life's great battle without the equipment that is afforded by a good education, and no parent who can afford to invest money in anything, however profitable, for his children can afford to neglect their education.

Young man, if you desire to walk on the high places of the earth and be a well rounded out man among true and manly men, then know ye that it is all within your reach if you will go through the filling, developing and shaping processes of a first-class educational institution.

Now there are from 300 to 500 boys and young men in Mississippi to-day who will or ought to be in college this year, and who, if educated as they may be, will be the tone and sinue—the life and power of our denomination and the State in the near future. If they and their parents and guardians could realize the real value of a good education and even at a great material sacrifice would send them to a first-class college and keep them there until they have finished its complete courses, they would have met their obligations in laying a good foundation for future usefulness and great happiness.

We trust that as many of these 300 to 500 boys and young men as possible will show up at Mississippi College this year, for surely there is no school better fitted in all respects to educate the boys of Mississippi Baptists than Mississippi College. President Venable is there and everybody says there never was a better illustration of that expressive epigram, "the right man in the right place." Then a full faculty, most of whom are experienced teachers and of long standing in their present positions, and altogether constitute a teaching force that is equal to the best in any institution in any country.

Then consider after that the rates that they are within the reach of all. If you go into the college hotel all expenses—matriculation fee and board is only $125 for one year and where on the earth can you find it more reasonable? See then what you have at Mississippi College. A noble and successful old school, with a magnificent faculty, living rates even in these piping hard times, in the midst of a moral and religious community, a live church with an able and efficient pastor, and accessible from all parts of the State by easy railroad connections; and with all, in a region unsurpassed for health in all the southwest. Come, fathers and mothers, boys and young men, come all you of the 300, ho for Clinton and Mississippi College

It is plain enough why the saloons do not fail along with other lines of trade in these hard times. They require little or no capital to run on, and can "water their stock" without fear of men or devils. But there is a day coming when watering their stock will not be such an easy thing to do, however much they may desire it.

An enquirer wishes us to tell him "why it is the Western States, and only one or two of them, have provided for woman suffrage?" Well, really we don't know, unless it was an adroit scheme to induce women to go West, for wives, where there are so few of them. It would seem, however, if that be true, that there is no great overwhelming mass of our American women so gullible as to be caught with such empty chaff.

Our meeting is still in progress here. Will preach here at night and at Union church twice daily. 17 have united with us here, and the work goes on. We had a great day at Union church yesterday. Large crowd, many enquiring the way of salvation, and 11 added to the church for baptism at the first service. We expect greater things.

B. N. HATCH

Brixie, Miss., Aug. 28th.

Work for workers! Are you ready to work, and do you want to make money? Then write to B. F. Johnson & Co., of Richmond, Va., and see if they cannot help you.

OUR OBSERVATORY.

The Oxford Association closed a most delightful meeting at Courtland last Saturday. The churches were well represented, and the spirit of the meeting was all that could be desired.——Rev. H. W. Rockett was re-elected moderator of the Oxford Association, as was also Bro. E. G. Leigh treasurer. Bro. D. C. Perkins was elected clerk.——Rev. W. A. McComb has begun his work as pastor at Yazoo City. Bro. McComb did a splendid work at Corinth, and leaves the church in good condition. It will be an easy matter for his successor to take up the work [illegible] the neatest little houses of worship we have seen in many a day. It is a perfect gem. They have suffered greatly in the loss by death of Col. Hurt, who inspired the brethren to build, and who gave largely to the erection of their house.——Courtland entertained the Association handsomely. We are sure that we had the best place, with Bro. Hargis as our room-mate. We shall long remember the pleasant home of Bro. C. L. Johnson and the kindness of himself and his good wife. ——Bro. Rowe did not put in an appearance at the Oxford, but the churches pledged over $100 for State missions in a few minutes. These pledges are to be paid by the last of next month.——Bro. Sproles came to tell us of the need of the Jackson church. This was his third visit to our Association for this enterprise, but we promised him $200 to be paid according to the plan he has adopted for raising funds to complete the Jackson church building.——Sardis church has done the right thing in calling a pastor for his whole time. They have him on the field in the person of Bro. Hutchinson, who comes from Arkansas. The brethren are greatly pleased with their new pastor.——Batesville, Courtland and Good Hope will form a pastorate, and are at this time looking for the right man. These are good churches, and it will make a very desirable field indeed.——Prof. A. J. Aven was at the Oxford in the interest of Mississippi College. He made a fine address and greatly pleased the brethren. We are sure that Prof. Aven will make friends for the college wherever he goes. He is a good man to circulate among the brethren.——We regret to see that Dr. J. A. Speight retires from the Ashville Baptist after the first of next month. He is a splendid man, and we are sure that he will be eagerly sought after as a pastor.——"Here they go! B. Y. P. U., Y. M. C. A., Y. W. C. A., Y. P. S. C. E., C. C. C., W. C. T. U., I. O. G. T., E. L., W. M. U., o. t. S. B. C., W. B. M. U., W. M. A. S., B B, and ever so many others. We beg that the organizers will not lose heart. The law of permutations and combinations will furnish ever so many additional arrangements of the alphabet, and when they have used up all these, let them introduce our old friend & and myriads more are possible."—Religious Herald. There now! Sure enough we are going to have a halt some day in the society craze.——One of our exchanges is putting it on to evangelists pretty heavy. It thinks pastors should assist pastors in meetings, and do away with them altogether. We used to think that way, but we believe that there is as great need for good evangelists as for good pastors. Why may we not have brethren give themselves to this work who are as devoted and as consecrated as are those who preside over the churches?——Let the churches remember that Bro. B. N. [illegible] interests of our Sunday Schools. He is appointed by our Board of Missions, and supported by it and the Sunday School Board at Nashville. He will introduce, or seek to do so, our own literature wherever he goes. Let the brethren rally to his support and help on this good work. ——It is very amusing to us how exceedingly pious some people get when brethren discuss vigorously and pointedly any important question. A great bowl goes up, let it stop; too much bad spirit, and the editor is flooded with letters containing advice and with implied threats. O, that these pious souls could be induced to work at something else, or else not read a discussion that vexes them so. These comments are the result of what we have seen as to a vigorous and pointed discussion which is now going on in one of our exchanges.——"No man can please everybody, and there is no use in worrying at the criticisms of people." We do not try to please everybody, and we are complacent as possible about what folks say of us.——Dr. Venable passed through Oxford a few days since, and he seemed hopeful as to the opening of Mississippi College. He dreaded only the great financial pressure. We hope our people will make a great effort to have their boys attend the college the next session. An education cannot be counted in dollars and cents.——Prof. Aven informed the brethren in his speech before the Oxford Association that $125 to $140 would cover the expenses of a student in Mississippi College for a session.——The Southern Baptist Theological Seminary opens October 1. We hope that Mississippi will have a large number present on that day. If any brother needs financial assistance, let him write Prof. W. H. Whitsitt, Louisville, Ky., 223 East Breckenridge, at once.

WORD TO THE BRETHREN.

We cannot be at all of the Associations that will be meeting this fall, but are trying our best to be there. Brethren Rowe, Gardner, Sproles, Long, Farish and H. E. Hall have all agreed to represent THE RECORD wherever they go, and we hope the brethren will do all they can to help them do it. Brethren, whenever you see one of these brethren at the Association don't wait for him to "go for you" for THE RECORD but do you "go for him" and hand him over all the money you have for the paper. Never mind about just what the amount is, remember that $2.00 is the subscription price and that it will pay for the paper for a whole year. If you don't owe quite that much, remember that you soon will, and why should you not be a little in advance for awhile, seeing you have heretofore been a little behind? These brethren will faithfully report all you pay to them for the paper and we will send you a receipt, showing to what time you have paid. If neither of these brethren should be at any Association we hope then some friend of THE RECORD will undertake to represent us and speak for the paper and also solicit subscribers and receive all monies and forward to us. We shall be more than willing to pay any brother who does this for us trouble. Now brethren, let us all do our best for THE RECORD as well as for all other interests this fall. It never needed your help more than it does RIGHT NOW, but if all will help as they can we will soon be on rising ground again. We do not mean that we are on the ragged edge of existence, for we have often been where we are now before this; we mean that we are at the aphelion of our orbit and although the weather is hot we are chilly away off down in the rock-ribed icebergs of these "hard times." Heretofore we have been like the old darkey who said, "I takes nodis dat when I can manage to lib trough de mont of August is mighty apt to lib on trough de whole year." Only this, While we have always done just about that well we have not yet got far enough away from "August" this time to make sure of the rest of it. But you are all going to lend a helping hand and we are assured that all will be well.

Brethren, be sure to see Bro. S. M. Ellis' appeal for ministerial education in this paper. That work lies right at the basis of all of our church and mission work. Educated men make strong pastors, and strong pastors build up strong and liberal churches, and strong churches foster and support many missions. Then help to educate the preachers, and may God help us to do so liberally.

Will Dr. Sample answer the following question: "Has a preacher the right to open the door of the church without consulting church or pastor, i. e., in a meeting and pastor present?" "L. P."

Decidedly not. No such right [illegible] the preacher that would assume such authority needs to learn a few things about Baptist church polity. The pastor alone has charge of that matter—by and with the consent of the brethren—and if I was pastor of a church and another preacher who was aiding me in a meeting should assume such a right, I would feel very much like demanding, then and there, an explanation of such strange and unbaptistic conduct. The preacher referred to in the query may be an appointee of some board, and thinks by virtue of such appointment he has that right. If he is, you let a fine opportunity slip to teach him better if you did not do it. The above is what I think about it, expressed in as plain language as I know how to put it, because about such things I think we ought to be plain.

Yours,

J. R. SAMPLE.

Bro. Sibley, our pastor, preached two very excellent sermons yesterday. "Our time is in God's hands," was most appropriate. The sermon on "Unbelief" was much needed. Three ladies received for membership—two of them by experience.

CHAS. H. OTKEN,

Summit, Miss., Sept. 4th, 1893.

THE COLUMBUS ASSOCIATION.

We had only two days, Saturday and Sunday, at the Columbus Association. We understood that Dr. J. L. Johnson preached an excellent sermon on Friday night to a very much interested congregation, which was limited by the excessive inclemency of the weather. The attendance of delegates was said to be somewhat smaller than usual, but there was ample reason for that in the unfavorableness of the weather for some days previous, and the great pressure of the times, which effects all of our interests more or less. Bro. Sellers was again asked to preside and Bro. Deupree to write up the proceedings, which [illegible] in their usual effective and courteous manner. The visitors, Brethren Sproles and Rowe, were well received and made the best of impressions for themselves and their work. Bro. Sproles gave a refreshing and edifying sermon at 11 a. m. on Sunday, and received in pledges according to his present plan, near $500 for the new church and mission rooms in Jackson. Bro. Rowe spoke for the State Board work in a way that interested and instructed everybody, and secured, we believe, a closer and more effective co-operation of the Association with the Board. He also greatly interested them in the Board's new work—that of Sunday School evangelism, with Bro. B. N. Hatch in the lead, and raised, we believe, over $100 to help in that work. His sermon on Sunday night was also greatly appreciated. We also had a fine sermon from Bro. Whitfield, of Columbus, on Sunday afternoon, on true Christian progress, which was well conceived, happily delivered and greatly enjoyed by the people. The reports were on the usual subjects, and it seemed to us, were unusually good, as also were the discussions. We doubt if the Association, considering all of the circumstances, ever held a better session. In a word, it was a fine body of people, dominated by a fine spirit, who from first to last did only fine work. We were among them merely as "a looker on in Venice," although pastor of the church, as we had not expected to attend, and had asked Bro. Long to represent THE RECORD and Bro. Stone to do the honors of the pastor. We only went home on a visit after our vacation of over a month.

The women's meeting, we understood, was a good one, and was greatly interested and profited by the presence and addresses of Sister Ellis, one of the Association's best workers.

The matter of ministerial education was well represented by Bro. J. T. Freeman, who seems to have lost none of his former interest and zeal, in a fine speech, which elicited quite a liberal subscription amounting, we believe, to something over $200.

Though we say it ourself, the hospitality was full even to excess.

This Association is well up in all good works, and has a great future before it. May God help them to grow continually in grace and power and usefulness.

FOR THE YOUNG MINISTERS.

Until the Board of Ministerial Education shall be represented in the field by an agent, we earnestly beg every friend of the young preacher to help us, specially, in every way possible.

In cases where we can not send some member of the Board to the Associations which are now holding their annual sessions, we ask, and we hope, that this great cause shall have full consideration.

Could we but worthily [illegible] young ministers. Arrange at your annual meetings to give the Board liberal help from all the churches. Thus may we all share as co-workers with our Lord in sending forth laborers into His harvest.

S. M. ELLIS.

Clinton, Miss., Sept. 8.

It is wonderful condescension in our divine Lord to behold the things which are upon earth; but how much more marvelous, that he should visit man, become his kinsman, live with him, and die for him. Amazing condescension!

Having undertaken to be the friend of men, he carried out his desire to the uttermost. With the cost and sacrifice before him, his pity never failed, his good will abated not, his dying prayer attested his unfailing and devoted regard for our well-being and salvation. Although eighteen centuries have rolled by since his resurrection and ascension to his father's right hand, his gracious attachment to the interest of sinners is as ardent and tender as ever. Are we His friends? If not, how wicked and ungrateful. If we are not his friends we are his adversaries, and our doom will be fearfully terrible.

H. W. LANTRIP,

Quincy, Miss.

AN INTERVIEW.

An occasional writer for the RECORD reucently had the following conversation with Dr. W. T. Stovall, of Senatobia:

Reporter.—You have had a long and varied experience as a Baptist.

The Dr.—Yes, I am now 65 years of age, and have been serving Christ since I was 14 years old. When I was converted my father advised me to delay my union with a church gave me a New Testament and urged me to study, and follow its teachings. I shall ever be grateful to him for that advice. I know why I am a Baptist.

Reporter—How long have you been a deacon, and what are your ideas concerning the duty of that office?

The Dr—I was ordained deacon in 1878, and have acted in that capacity for several churches. The prosperity of our churches depends largely upon the faithfulness of these officers. They should not only look after the poor and the finances of the church, but should also be an advisary committee to the pastor, especially with reference to discipline. Deacons ought to be able also to instruct others in the gospel.

Reporter—Does your religion help you in the practice of medicine?

The Dr.—When called to see the sick I always ask God to help me, I know he hears me. I have always tried to comfort Christians, and lead the unbelieving to Christ, especially when they became convalescent. I have not been a financial success; have made money, but spent it in educating my children.

Reporter—You have been greatly blessed in your family.

The Dr—Yes, I have some children, all are of age and give evidence of being Christians, and are members of Baptist churches. I have tried to make religion first all the time in my family. The devil now is making heavy assaults on family life, and and parents are called upon more than ever to train their children in the fear of God.

Reporter—What men in your opinion have been most efficient in building up the cause of Christ in North Mississippi?

The Dr—M. P. Lowry, A. H. Boothe, J. W. Lipsey. Outside of our State, no man has done more to establish the churches in the truth of the gospel than J. R. Graves. The Tennessee Baptist and the Bible have always been upon my center table. Think of a paper coming to your home every week filled with fruits of such minds as those of Graves, Pendleton, Dayton and N. M. Crawford! What more, with his Bible, could a Baptist wish?

Reporter—What do you regard as the special need of our churches now?

The Dr—The faithful and earnest preaching of the whole truth of God. Our people need teaching in the doctrines of the Bible and training in practical godliness. Baptists must be informed in New Testament faith and life to be strong, useful and happy.

Reporter—What now is your hope and prospect?

The Dr—My faith in Christ as the only and all-sufficient Savior is now stronger and brighter than it ever was. I love and try to serve him. I know he will not disappoint me.

FROM OAKLAND COLLEGE, MISS.

DEAR BRO. HACKETT:—I see so little in your paper from this immediate section that I venture to trouble you again. Our church house at Spring Hill was not occupied when I last wrote. I think Bro. Rice, our pastor, preached his first sermon in it the last of April. It is a very neat country church and is quite an ornament to the neighborhood. It is nicely painted outside but not completed inside. It is paid for so far and has no debt. The Yalobusha Association meets with this church in October and of course we are expecting a fine time and intend to entertain the delegates in Baptist style. We extend to you a cordial invitation to be with us and give us some good sermons as you usually preach and assist us in our deliberations for the good of the Master's cause. Success to you and THE RECORD.

On the fourth Sunday in July Bro. Rice commenced a protracted meeting which lasted about ten days and resulted in about twenty conversions and about thirty additions to the church. Some were bright pupils of the school and for whom we had often prayed. Much good was also done in reviving the old members to better service for the Master.

The prospect for our school is encouraging. The school property here is good and in fine repair. It cost over $4,000 and is paid for.

Yours fraternally,

R. D. JAMESON.

SPECIAL NOTICE.

At a meeting of the Executive Committee of the Convention Board, held here to-day, Bro. B. N. Hatch was elected Sunday School Evangelist. Bro Hatch will enter upon his duties Sept. 5th, 1893.

JNO. T. BUCK,

Jackson, Miss., Aug. 28th, 1893.

NEWS IN BRIEF.

Bro. J. L. Finley, of Williamsburg, reports 16 baptisms: 5 by letter and 1 restored (22) at his meeting at Goodwater.

Bro. Wm. Stranburg reports 22 accessions at Bethel and 43 at Jone's Bayou.

Two good meetings have been held by Bro. J. H. Lane, one at Eastfork with 6 baptized; 3 by letter and 1 restored (10) and the other at Mars Hill with 4 baptized and 2 by letter, (6)

Bro. W. P. Chapman, of Virgil, has held meetings with all of his churches, five in number, with the aid of several brethren, all resulting in 48 baptisms and 5 by letter.

A good report comes from Brother Fancher, who has held meetings with all five of his churches and labored in several others. The results sum up 61 accessions by baptism and 20 by letter.

Bro. B. R. Hughey, of Aberdeen, has had two good meetings, one at Prospect, with six accessions, and the other at Bethel with nine, and a gracious revival in each church.

BALOCHITTO, PIKE COUNTY.

We have just closed a fine meeting with this church. Bro. J. H. Lane did most of the preaching. Brethren I. Allmand and E. M. Schilling rendered valuable aid. Eight were received by experience and three by letter. Many others were left deeply concerned.

Bro. R. J. Stewart conducted a meeting of days at Bethel, Amite county, in which much good was done. Three accessions. The pastor is sick, not being able to attend the meeting at all.

T. C. S.

Gillsburg, Aug. 26th, 1893.

NOTICE.

To the Superintendents and Secretaries of the Sabbath School and churches comprising the Coldwater Association. You are requested to send me a report of your Sabbath School to Coldwater, Miss. 1. The number enrolled. 2. How many in actual attendance. 3. The literature used. 4. If any have been baptized of Sunday School into the church. Please make statement clear, and you greatly facilitate the work of getting a full report for the association.

T. A. KNIGHT,

For Coldwater Association committee on Sunday School work, Coldwater, Miss.

TO ASSOCIATIONAL CLERKS.

Will the Clerks of Associations do three things to aid in making the statistics of our denomination in Mississippi as full as possible:

1. Give a full tabular statement of Sunday School work.

2. Have printed on the inside of front cover of Associational Minutes, the name and postoffice of every preacher who holds membership in any church belonging to your Association.

3. Send two copies of your minutes to me at Goodman as soon as they are published.

T. J. BAILEY,

tf Statistical Sec.

TAKE NOTICE.

Central Association meets in Brandon October 5, (Thursday) '93. Trains going to Meridian reach Brandon—

Freight, 3:35 p. m.
Mail, 4:35 p. m.

Going to Vicksburg—

Freigh, 11:30 a. m.
Mail, 7:48 a. m.

Delegates and messengers coming write us how they will come and when they will arrive.

J. C. BRUCE,

Ch'mn.

All parties desiring to attend the Yallobusha Association October 5 will be furnished conveyance at Oakland, Miss., by notifying the undersigned; also the day and train they wish to be met.

HUGH L. PRIDDY,

Church Clerk.

THE RECORD states that Central Association will meet October 12, 1893. This is an error on page 21 of the minutes of said Association for 1892. Under nominations this occurs: "Place for next meeting, Brandon. Time: Thursday before the second Sunday in October, 1893." Said Thursday is the fifth. Bro. C. L. Lewis is right. Please correct.

J. H. WHITFIELD.

DEAR BRO. HACKETT:—For eight successive weeks I have greatly enjoyed revival meetings in my churches and other places where I have preached. God's children have been greatly encouraged and strengthened and eighty happy souls added to the churches. I never was happier and more encouraged in the Master's work.

Fraternally,

J. J. GREEN.

WHAT MIGHT BE DONE.

What might be done if men were wise—
What glorious deeds, my suffering brother
Would they unite,
In love and right,
And cease their scorn of one another.

Oppressions heart might be imbued
With kindling drops of human kindness,
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness

All slavery, warfare, lies and wrong:
All vice and crime might die together,
And wine and corn,
To each man born,
Be free as warmth in summer weather

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect,
In self-respect,
And share the teeming world to-morrow.

What might be done? This might be done;
And more than this, my suffering brother—
More than the tongue
E'er said or sung,
If men were wise and loved each other. —SELECTED.

A GREAT LOSS.

I refer to the recent death of Rev. [illegible] the Central Baptist, St. Louis, Mo. He had been in attendance upon an Association; was in a railroad depot waiting room waiting for the arrival of the passenger train, and while waiting was talking with brethren who were present, when, at 10:55 p. m., his eyes closed, his lips ceased to move, his head drooped, his body gently leaned forward into the arms of one of the brethren,—dead! At the time, he was telling them about a baptism, and how the invalid person baptized "mended every day and got well" after she was baptized. "She mended every day" were his last words.

Alas, alas, for the death of such a man! Oh, what a loss! Dr. Williams was the John of our editorial fraternity, both South and North. Such a sweet spirit clothed every line he wrote. Every communication, every clipping, every selection, even every item of news, that went into his paper, in some way partook of the sweet spirit of the good man who edited the paper. There was among us no such a paper as the Central Baptist, and there was among us no such an editor as dear Williams. I weep that he is gone.

I have known the paper ever since he became editor, and there has never been an editorial article, paragraph or line that showed a bad spirit, that manifested ill-feeling towards any brother in his own State or out of his State, nor has there ever been one word of sharp criticism or anything reflecting in any way in any one of his editorial [illegible]. I have never seen the faintest appearance of a bad spirit in all that he ever said about any of his brethren or their movements anywhere at any time.

Dr. Williams was able; he was scholarly; he was orthodox; he was firm; but, with all that he was uniformly gentle and devout and lovable and loving, and considerate in all he said. Such a combination is very rare. It is only now and then the world is blessed by the life of such a man. In goodness, gentleness, devoutness, Christ-likeness, evenness of temper, Dr. Williams towered above the most of us, almost out of reach of comparrison. Oh, such a sweet spirit was his! What a loss to Missouri, to the editorial fraternity of the South!

I weep over the loss we have sustained in the death of this eminently good man. Aye, my brethren, ten thousand times I had rather be a good man, do good and only good, say kind things of my brethren and fellow-workers, help them where they need help, bear with them in their weakness, than to treat any one unkindly, say one unkind word about him, or in any way injure him to secure my own success! With Dr. Williams, being good and gentle and doing good was a luxury. Let us learn that luxury,

"Howe'er it be, it seems to me,
'Tis only noble to be good."

The great and pious Antoninus said: "Whatever anyone does or says, I must be good." So it seems Dr. Williams said: "No matter what others do or say, what ugly things they may write; no matter what other editors say in their papers about one another, about their brethren, or about me, I must keep the spirit of Christ." And that is what he did.

Thank God for such a life; that the editorial fraternity of Southern Baptists was honored and blessed by such a life; and, (may I say it?) thank God for such a death! What an honor, it seems to me, to be taken home in such a way! Not necessary to spend days and weeks of sickness in getting ready; he was ready at any time. I rejoice with my brother who is gone; I weep for those who remain behind! Let us be ready! B. R. WOMACK.

MONEY AS A FACTOR IN BIBLE MISSIONS.

1. "God hath chosen the weak things of this world to confound the things which are mighty." Here we see the weakness of human instrumentality and the efficiency of divine agency. If we go back to the beginning of Christianity we will find the greatest work accomplished by means and instrumentalities seemingly the most inadequate to the purpose.

What a work to set up the kingdom of Christ in a world lying in wickedness; to establish the gospel dispensation and extend it in the face of a world in arms against it: Its doctrine seemed unaccountable to human reason. Its motives being spiritual were opposed to the carnal mind. Its duties required the destruction of every evil passion and a profession of it was sure to expose a man to reproach, loss, exile, imprisonment and death. It had to overcome the edicts of Emperors, the persecutions of magistrates, the subtilities of Philosophers and the profligacy of the common people.

His design has ever been to subdue all nations to the obedience of the faith. He therefore commanded his apostles to "go into all the world and preach the gospel to every creature." And who were they? They were not learned men from the former schools of Greece and Rome, but poor, illiterate fishermen from the lake of Galilee, without power to compel, or money to bribe or learning and eloquence to persuade, yet the word of the Lord grew and multiplied. Other agents would gain admiration by the excellency and competency of the means and instrumentalities employed. His weapon springs from their weakness and unfitness, as the blowing of the rams horns by the priest at the destruction of Jericho, the sling and stone of David to conquer the proud Goliah and many other seemingly inadequate means for the purpose, all teach the same truth as the apostles state. We have this treasure in earthen vessels that the excellency of power might be of God and not of us, so when the nations of Europe were to be reformed from popery, Martin Luther, a poor monk, was converted for the great work. And when the gospel was to be carried to the heathen nations of the East and translated into their different languages a wealthy man from the university was not called, but Wm. Carey, a poor, humble shoemaker and school thacher was chosen. Who, while teaching, was tracing the outline of the earth; one a leathern globe (made by his own hands) to explain the geographical status of the earth to his classes was suddenly confronted with the fact that there was four hundred million people in the world who had never heard of Jesus. And he was instantly seized with a desire to carry the glad tidings of salvation to the heathen. But he was without the necessary means to carry out the project of his great heart, and there fathered by emergency, was born in him the great Baptist missionary enterprise that has spread the gospel broadcast over the land. Scarcely had the Baptist of the United States adjusted themselves to the new order of things brought about by the independence of the States in the struggle for which they acted a very prominent part, both on account of their love for soul as well as political liberty, when a fresh element was thrown into their life by enlarging their conceptions of duty to Christ both in sending the gospel to foreign lands and in doubling their efforts to evangelize their own country. Adoniram Judson and wife with Luther Rice was appointed by the American Board of Commissioners for Foreign Missions a (Congregational Missionary organization) to establish missions in Asia. They sailed on different vessels to India and on the voyage without consulting with each other they re-examined the New Testament teachings on baptism. The results was that they both adopted the views of the Baptist, and in obedience to what they conceived to be a direct command of Christ. When they reached Calcutta were immersed on a personal profession of faith in Christ. They at once made this change known to the world, and were consequently cut off from their denominational support, which made it necessary for Mr. Rice to return to the United States to try to awaken the Baptist churches to a sense of their duty to God in establishing missions among the heathens. He was heartily welcomed and measures were adopted for the temporary support of Mr. and Mrs. Judson. He traveled over the States and his addresses kindled the enthusiasm that gave birth to a Baptist Convention, from which has grown the Baptist Conventions of to-day. Then we see that in the hands of God money was a powerful factor in organizing the great Baptist mission work. For doubtless had Carey, Judson and Rice possessed the necessary means for their support, they would have gone on in their missionary work without seeking pecuniary assistance from any source, and the energies of the Baptist might have lain dormant for years. And now while there are hundreds engaged in preaching, teaching and distributing the gospel among the destitute, it requires the united efforts of thousands to raise the money necessary for their support, which acts as a continual reminder to Christians of their duty to Christ to preach the gospel to every creature. There is no salvation for man outside of the redemption that is in Christ Jesus, and that is available by faith alone, and hearing by the word of God. But how shall they hear without a preacher? And how shall they preach except they be sent? And how shall they be sent without money? Oh! for eyes to see the vision. Oh! for ears to hear the cry. Oh! for the love of God spread abroad in the heart of every professed Christian that will constrain them to give liberally of their means to send the gospel of the blessed Savior to a lost world that is pleading with Christians to speed to their rescue. JOHN JAMES.

Jones Bayou, Aug. 28.

"AND YET IS," ETC.

BY A. P. COPELAND.

No. 19.

The required brevity of these papers does not admit that we should follow the multitude of fancies and confused ideas of incoherent writers about this beast. Our shortest path will be to keep in direct line with God's sure word of prophecy. We must note the things that are distinctive of the two beasts. 1. When the two witnesses shall have finished their testimony, the beast that ascends out of the bottomless pit shall kill them, and their dead bodies shall lie in the street three days and a half; three and a half years. They prophesied in sackcloth 1260 years under the reign of the first beast. Rev. 11:3-9. The first beast continued to wear them out "time and times and dividing of time," 1260 years. Dan.

2. The beast that "yet is," is to have power one hour; 15 years. Those in confederacy with the beast "have one mind, and shall give their strength and power unto the beast." They are to make war with the Lamb, and he is to overcome them. Rev. 17:14. It is morally certain that this has not occurred yet. They are here yet, with all their might and main, seeking political supremacy.

3. By carefully reading Rev. 17th chapter, and marking the symbols, we find the beast that "yet is," giving to the Papacy temporal supremacy, which was lost, when he "is not," acknowledged by the Pope in 1870.

4. Immediately after the resurrection and ascension to heaven of the witnesses, God's judgments begin; the seventh angel sounds and the reign of Christ begins. Rev. 11:11-16. I hope the vagaries of the spiritualizers may not mislead the reader here.

One of the most grand and triumphant among the closing scenes of this dispensation is the destruction of the beast and the false prophet. "And I saw the beast, and the kings of the earth gathered together to make war against him that sat on the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19:19-21. We see here clearly that the beast is the supporter of the Papacy, and that the false prophet is the spiritual power, denoting the Pope. Both are men, for they are both cast alive into the fire. This beast, in his last career, has puzzled many able writers, and as I cannot afford to be dogmatic, I ask charity at the hands of the reader. This beast is certainly a man, supporting the Papacy in its last dominancy over men and nations. He finally becomes the impersonation of great power and wickedness. It would seem, according to the scriptures, that he becomes invested with supernatural power from the devil. He is denominated "the man of sin." He is the direct outgrowth of the Papacy, and in alliance with it. But certainly he cannot be the Pope. If so, the beast and the false prophet would be one person and not two, and could not both be cast into the lake of fire. I think it possible that in the last part of his career, that he will not only usurp authority above all that ever preceded him, with a great following, but that he will lead the armies of Gog and Magog against Jerusalem. From what nation he will rise and what will be his name, I do not conjecture.

In 2 Thes. 2:3-11, we have a graphic description of the "man of sin." That he is identical with the beast that "yet is," compare v. 3 with Rev. 17:8. Taking v. 3 with 2, preceding, we see that the day of Christ cannot come till the "man of sin be revealed, the son of perdition." In Rev. 17:8 he goes into perdition. He is to be revealed in his time. "And then that wicked shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Does this not look like that, though now he "is not," that he "yet is?" Is not the "son of perdition" and the beast that goes "into perdition" the same? Do not their characteristics well agree? He will have the audacity to "make war with the Lamb." His "coming is after the working of satan, with all power and signs and lying wonders." He will possess all the power the devil can give him. Such will be his assumptions that he "exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thes. 2:4. Such claims indicate the very impersonation of the highest degree of wickedness. Satan never asked more exaltation than this man of sin. A few things are clear about the beast.

1. That he is yet to appear, surprising men.

2. That he is to lend his support the Papacy.

3. That he is to persecute God's witnesses.

4. That he will have great power and a large following, and make war against the Lamb.

5. That he will be destroyed at the coming of Christ. Corollary: The beast and false prophet will not be destroyed till Christ comes.

An observant drummer says he can readily tell who is the boss on the farms he passes, the farmer or his wife. If a farm has a large barn and a small house, the man is boss; but when there is a fine house and a dilapidated barn, you may know that the woman has her own way. Where there is a new house and a good barn it may be taken for granted the man and woman are equal in authority.—Register.

THE BAPTIST CAUSE AT MORTON.

I feel like the readers of THE RECORD ought to have a chance to know of the heroism displayed by the little band of Baptists at this place.

Morton is a little village situated on the A. & V. R. R., 37 miles east of Jackson. It was founded in 1[illegible] by Col. C. W. Taylor, (father of the business men of the place) a noble Christian gentleman who connected himself with the Methodist church a few years before his death. During the 35 years which have elapsed since the founding of this little village no attempt, so far as I know, has ever been made, until 1891, to organize a Baptist church at Morton. But under divine guidance (as I believe) Drs. J. B. Gambrell and J. T. Christian, assisting the pastor, Rev. W. E. Dear, on Nov. 15, 1891, this organization obtained; and since that time this noble, self-sacrificing people have pressed on with a zeal and enthusiasm characteristic of the faithful only. When they began their house of worship they had less than $500 and a membership of 13. They now worship in a house which cost about $1,000, all of which is paid except about $20. They feel profoundly thankful to God and their many friends who have helped them in the construction of their edifice. God has been very gracious to them in giving them friends to help them in a substantial way. He has also been very gracious in sending to them different ambassadors to deliver the message of love and truth from his own book. The fourth Lord's Day in March, Rev. J. W. Lee, now of Grenada, preached the dedicatory sermon. All present were edified and delighted. On Saturday evening before the fourth Lord's Day in April Dr. R. A. Venable preached here on "The New Birth," Sunday at 11 a. m. he preached on the assurance that we shall reap if we faint not. Sunday evening he delivered that powerful lecture on "Christian Education." Depth of thought, tempered with spontaneous wit, makes this lecture a great treat to all who heard it.

Bro. C. L. Anderson has preached here on several occasions. He always delivers the Master's message in a spirit of love, and we feel better after he has preached to us.

On the first Lord's Day in July, at a. m., Rev. G. W. Knight, began a series of services here, which continued until the following Thursday. Bro. Knight needs no eulogizing by me. Many brethren throughout the State know him to be a strong preacher. He is Baptist to the core, and speaks his convictions without the fear of man before his eyes. Bro. Knight has a warm place in the hearts of the little band of Baptists at Morton, and we pray that God's blessings may rest upon the labor of his hands. When he came to us we had ten candidates awaiting baptism; received three during the meeting, and on the fourth Lord's Day in July, about 4 o'clock p. m., a large crowd assembled around a pool, about a mile south of Morton, to witness the burial with Christ by baptism of these five candidates. I have been informed by persons who have lived here for more than 25 years that this solemn symbol has not been witnessed at Morton until the date above mentioned in more than 20 years. We trust and pray, however, that it has left its impress. While these people were being baptized, tears were flowing freely from the eyes of some of those who were looking. One young lady said she felt like her aunt was really being buried. And so she was, as Paul plainly tells us in Rom. 6:4, Col. 2:12. We praise the Lord and are glad. But not for this only. Sunday night we received another candidate, and Monday we reassembled around the same pool and he too was buried with Christ by baptism. These brethren and sisters, J. M. Stephenson and wife, Mrs. Jesse McClanahan, Miss Jennie Street, J. H. Aycock and R. H. Howard, have given great strength to the little church, and I feel sure that they will, in the future, be found ready to aid in the four great lines of our denominational work. The church now has a membership of 21, and while every one has been faithful and deserves much credit, yet it is no secret to the people of Morton that Bro. J. M. Stephenson has been the hero of this strife. He left his house of business, he worked, he prayed, he paid his money, and now since he has been baptized into the fellowship of the church, he is superintending an interesting little Sunday School, which was organized in July. Bro. Stephenson is in the work for the work's sake, and God will always bless the labors of those who thus work in the name of Jesus.

I should like to speak personally of the faithfulness of each member, but time and space forbid. Hence I will close by saying, I would that all pastors, and especially pastors of small churches, had a people as faithful and true to them as are these people to their pastor. I pray God that I may be able to render to them better service in the future than I have in the past.

J. L. LOW.

Morton, Miss., Aug. 30, 1893.

ANOTHER GOOD LETTER FROM DR. BOZEMAN.

WAUKESHA, Wis., Aug. 31, '93.

DEAR RECORD:—This has been a day of deep interest to me. At nine o'clock in the morning, Rev. P. S. Everett, pastor of the Baptist church here, and I, put on our overcoats to take a ride of twelve miles to the fiftieth anniversary of Merton Baptist church. We two preachers and my daughter, Jessie, took our places in Deacon Blackwell's "Democrat," a four seated hack without a top; the deacon held the reins of his Republican horses and in hour and a half. August as it is, we kept our overcoats on all the way going and coming. The horses did not blow or sweat. Cold? Not at all. It is a hot August day, but the atmosphere—well, I do not know what. The trees are as green as they are in Mississippi in June. I noticed that the wild cherries along the lanes are beginning to get ripe. We went a twelve-mile route and returned a fifteen-mile route, and every sod of the land on both roads is fenced in, but not all cleared. The country is what we would call broken, hills and vallies and table lands, with gravel and bolders every where. Yet the farms are beautiful, and I am informed that they are held at from eighty to a hundred and forty dollars an acre. Thousands of acres of better land can be bought in Mississippi at ten dollars an acre.

Merton is a village about the size of Shuqualak. The church was founded fifty years ago to-day. Of the nine members who went into the organization one is still a member, and has been clerk of the church from its beginning till the present. His name is John N. Cadby, a hale, active man now, and he was master of ceremonies on this occasion. He read a historical sketch of the church, written in his own hand, and did it admirably. He has also served the church thirty years as Sunday School superintendent. Where is there another church that has had one man for its clerk fifty years? Let us have the name.

The bodily and intellectual and spiritual feast was simply royal. There was intellect and religion enough this day, in that little frame house, forty by thirty feet, to impress me all my life. Mother Griffing, the widow of the first pastor, that noted pioneer preacher, Richard Griffing, was on the front seat. She is in her seventy-ninth year, and lives by preference alone in her home at Pewaukee. They came to the territory in 1836, and planted the banner of the cross among the Indians and the few white settlers. There was a thrilling episode in the meeting, when Dr. Spencer, of Racine, in his fine historical address on the Baptists of Wisconsin, after a glowing and merited eulogy of Elder Richard Griffing and his work, said, "I do not know whether the companion of his toils still lives on earth, or has gone to join him in heaven." A voice said "she is here in this house." Dr. Spencer said, "Mother Griffing, will you please stand up so that all can see you." Reverently, yet vigorously, she arose to her feet. The impression was profound.

Who were in the meeting? The pastor, Elder Tope, a former pastor, D. C. Smith, P. S. Everett, of Waukesha, Elder Clack, seventy-five years old, who stirred the audience to great applause as they layed and cried at his recital of his work and straits in the past, and his determination to speak for Christ in the future, wherever people would hear him. There were the Milwaukee [illegible] Dr. Hollings from Omaha, Nebraska, and Dr. Spencer of Racine, associate editor of the Standard and historian of Wisconsin Baptists, and Peterson, the Scandinavian pastor at Oconomowoc. It is a fine body of ministers in personal appearance, in culture, talent and manifest spirituality. The Holy Spirit was there in all the services. From the beginning to the close there was great tenderness and depth of feeling. There were three services, from 10:30 to 12:30, then dinner; from 2 4:45 o'clock, then supper; from 7:30 to 9 o'clock. Dinner and supper on the ground in the village hall.

In the morning when the old people took their stand around the organ and sang "Blow ye Trumpet Blow" etc., "The Year of Jubilee is Come," there was intense feeling in the whole audience. For all the fifty years some of them had been there working and waiting. Now, "The Year of Jubilee is Come." They sang well, with spirit and good voices. Late in the afternoon, the older members, men and women, gave thrilling narrations of their early experiences and privations.

Dr. Evans, pastor of First church, Milwaukee, reminds one of J. B. Hawthorne. I did not hear his sermon at night. He and four brothers born and reared in Wales, are all five Baptist preachers. Dr Helling greatly pleased me in his admirable address on the divine element in all Christian work. He is like H. A. Tupper. Dr. Spencer reminds me of J. R. Graves in personal appearance. Rev. White of Milwaukee, and J. L. Johnson are alike. He is a superb singer and leader of song service, alert, cordial, majestic. His address was intensely Baptistic, full of pith and point and pathos. Space forbids more than a mention of the excellent address of Brethren Tope and Hurlburt and D. C. Smith. Cordially, good cheer, tears and songs of joy, prayers fervent and pathetic, fidelity to the gospel and oneness in Christ, marked the day. They honored the stranger.

J. W. BOZEMAN.

GOSPEL MEETINGS AT WAYNESBORO.

A series of gospel meetings are going on in the church at Waynesboro, Elder T. E. Tucker, of Alabama, pastor. The meetings are largely attended and house room is at a premium, many having been turned away for want of room in the house. An old citizen remarked to the writer that these are the largest crowds he ever saw assembled for worship in this town. Our people here are contemplating the building of a suitable house of worship, one that will be commensurate with the demands of the community.

The interest in the meeting is good; the Holy Spirit is among the people, a large number are seeking the way of salvation, while God's people are feasting upon the riches of His grace. At this writing there have been fourteen accessions. Eleven for baptism.

The pastor is much beloved by his people and the community generally. The ministers in attendance upon the meeting are: Elders T. E. Tucker, Wilson West, J. O. Crawford, F. M. Jones, Geo. Best, G. W. Knight, L. N. Brock and the writer. Bro. Knight, who has been very sick, we are glad to say is convalescing, but is very weak, and sadly in need of a rest. He has well nigh sacrificed his health for the good of our dear Zion. The preaching in the meeting has been done by Bro L. N. Brock, of Shubuta, and the writer—Bro. Brock is a cultivated, high-toned Christian gentleman, a sound gospel preacher, and an earnest worker. He is a valuable addition to our ministerial force in this part of our State. We are truly glad the Lord led him into this field and may he be blessed in his work of love among the people.

May this meeting so much blessed of the Lord prove a benediction to many, and may His name be glorified for evermore.

O. D. BOWEN,

Waynesboro, Aug. 25th, 1893.

HARVEST BELLS.

Read the following from Rev. J. N. Hall, D. D., editor Baptist Gleaner:

"HARVEST BELLS" STANDS HEAD.

There are many hymn books, and they are still making more, but there is but one "Harvest Bells" collection, and there has never been anything better nor will there be for generations to come. "Harvest Bells" is adapted to all demands for music. It has the newest, sweetest and most popular music, and the best and most scriptural sentiment that can be put into a song book.

This is the only all purpose song book offered to the people, and where known, is taking the place of all other song books. Good for church, Sunday School and revival work, and having very fine rudiments, it is a first class book for teachers. Round and shape notes, and words only. Liberal discount to dealers and teachers. Books will be shipped from St. Louis, Mo. Send orders to Eureka Springs, Ark., to W. E. Penn.

PIGEONS ON BOARD SHIP.

On the return of the training ship Portsmouth to the Brooklyn navy-yard from a voyage to the Mediterranean she had a large number of pigeons aboard. The birds were of the common variety and lived in a coop on the hurricane deck near the forecastle. The boys had procured them at some port while the vessel was still cruising about. One day at sea, the birds were released from their prison. The crew gathered on deck to see what they would do. Some thought they would not leave the ship; others expected to see them take their bearings and then, like carrier pigeons fly landward. All were mistaken, says the Youth's Companion, for after a joyous sail over the blue ocean they returned to their cage and settled down to everyday life. They became tame at once and fond of the seamen and boys, who fed them from their hands. They constantly flitted about the decks, at times even causing annoyance by walking about the gangway under the busy sailors' feet. At other times they would perch in the rigging seemingly content with their nautical lives. In port they would fly ashore, but always returned at night to roost in their coop. When at last the orders were given to hoist anchors for home many of the pigeons were out on their daily fly. The sails were spread and the big ship was wafted away. The boys and sailors all felt very sorry for the disappointment the birds would meet that evening when they returned and found the ship had sailed. But before night, when the land, like a tiny green speck, faded from sight in the twilight, there was suddenly a flutter in the rigging and the missing birds dropped down and entered their cage. The hearts of all the homeward bound ship's company rejoiced. Upon their arrival in Brooklyn the pigeons showed themselves as much at home in the air around the great bridge and over New York City as in any foreign port.—Ex.

FROM THE NATIONS CAPITAL

EASTERN WINDS. The west seems to be the favorite track for cyclones and tornadoes. In the west, mountain chains and vast bodies of water produce conditions less prolific in wind storms? Occasionally, however, an ocean gale sweeps inland, wrecking vessels and shaking up cities and towns. The force of the recent gale may be inferred from the fact that thousands of sparrows were blown from their nests and perches and swept dead into corners and sunken places in New York City and its parks. Several of the watering places on the New Jersey coast were nearly submerged so that but for the violence of wind and waves principal avenues might have been navigated in gondolas. This coast is gradually sinking and the storms of succeeding decades bring the Atlantic further and further inland to the great annoyance of the sea side hotels. Ventilation was the only effect of the storm in Washington. In fact the capital is so accustomed to wind that little attention is paid to it, particularly that kind which rumbles through the corridors of what is sometimes styled the "cave of the winds" on Capitol Hill.

Contradictory Speeches on the Silver Question are about the only thing new to be heard or read here. One says the panic is due to the McKinley Tariff; another to the fear of the coming Democratic tariff; another to the conspiracy of the gold bugs. Some say if the silver purchase bill is repealed it means the demonetization of silver; others that repeal is the only possible hope of monetary bimetallism. A part think repeal will give entire relief and others that the relief will be partial and simply because of the effect upon the imagination of the timid; and others that it will prove an aggravation instead of a relief. Probably public opinion now blown this way and now that will arrive at a quiet harbor and be anchored to some approximately firm foundation of law in the end, but it takes many winds and much reefing and tacking to get there.

Bourke Cochran and Thomas B. Reed were among the closing speakers in favor of repeal of the silver purchasing law. Reed's speech was philosophic, grave and patriotic. Cochran denied that the Democratic platform declared for free coinage. It rejected a motion to insert "free" with less than ten dissenting votes. He also declared that the country was never more prosperous than last March and that wages had never before been so high measured by gold and by the necessities of life. Both speeches were loudly applauded.

State Banks. In the matter of repealing the tax on State banks, it seems that some scheme whereby their issues could be secured by the general government might be devised as an acceptable compromise. But in any event bank issues should be so protected that Maine money will be good in Texas and vice versa. In the day of the old State banks, an Illinoisian went down east to Providence town, Cape Cod, called the "jumping off place." Stopping on the way, he could not pass Illinois money in Ohio, nor Ohio money in New York, nor New York money in Massachusetts without a heavy discount, and on Cape Cod nothing but Cape Cod money was good.

Money was like the canny Scotchman's orthodoxy. "There are only two sound men in the Kirk, me and the dominie and I has m[illegible] about the domine."

CAPITOL.

MY DEAR SISTERS OF ABERDEEN ASSOCIATION.

MEETINGS OF ASSOCIATIONS.

15—Strong River; Mountain Creek

16—Bogue Chitto; Holmesville, 10 miles from Magnolia, I. C.

21—Chickasahay; Sandersville, N. O. & N. E.

22—Union; Brushy Fork.

23—Springfield; Hillsboro.

28—Yazoo; Ebenezer, 12 miles from Goodman, I. C.

29—Copiah; Gallman, I. C.

30—Chester; Fellowship, 3 miles from Mathiston, G. P.

30—Mississippi River; Gillsburg, 12 miles from Osyka, I. C.

OCTOBER 1—Tishomingo; Piney Grove, 4 miles from Rienzi, M. & O.

5—Aberdeen; Amory, K. C. & B.

5—Yalobusha; Spring Hill.

6—Mississippi; Siloam.

7—Magee's Creek; Pleasant Hill.

7—Pearl Leaf; Central.

9—Louisville; Enon, 12 miles from Louisville.

12—Deer Creek; Bear Creek.

5—Central; Brandon, V. & M.

12—Cold Water; Sardis, I. C.

12—Deer Creek; Bear Creek, 6 miles south of Itta Bena, G. P.

13—Fair River; Calvary.

13—Kosciusko; Kosciusko, I. C.

14—Choctaw; Salem, 15 miles from Shuqualak, M. & O.

14—Tombigby; Mt. Pleasant, 7 miles from Fulton.

31—Harmony; Carthage.

NOVEMBER 3—Cary; Union.

JUNE, 1894—Gulf Coast; Moss Point, L. & N.

The new census of Burmah gives the following facts respecting the religions of that empire. Of Buddhists there are 6,888,075. Natwoshipers 168,449; Hindoos 171,577 Mohammedans 253,031; Christians 111,981; smaller sects nearly 4,000. The Christian population is divided thus: Baptist 79,748; Roman Catholic 20,828; Church of England 9,812; Presbyterians 329; Methodists 523; Lutherans 234; minor sects 507.

THE MEN WHO SUCCEED.

Young men who receieve promotion are not the men who drink on the sly. They are not the young men who are always in front when ever there is a strike, nor are they the men to watch for the clock to strike twelve and leave their picks hanging in the air. They are not the men to frown if they are required to attend to some duty a few minutes after the whistle is sounded. They are usually the men who pay close attention to the details of their business, who act as though they were trying to work for their employer's interest instead of to beat him at every crook and turn. They are the men who give closest attention to every practical detail, and who look continually to see whether they can do any better or not. This class are never out of a job. They are scarce, they never loaf, and they never ask for their pay two weeks before pay day.—Louisiana Builder.

MRS. HARRISON'S MONUMENT.

The monument which ex-President Harrison has ordered for the grave of his wife in Crown Hill Cemetery, Indianapolis, will be massive in proportions and graceful in outline. Before General Harrison made his choice he examined designs submitted by monument dealers all over the country.

The beautiful memorial to be erected will comprise four huge blocks. On the third base will be the name "Harrison" in large raised letters. Columns, with tastefully carved capitals, will be placed at the four corners of the base. Around the massive die, near the top, will be a handsomely carved astragal.

The monument will be made of granite from Barre, Vt., after designs by J. R. Lame, of Indianapolis. It will be one of the finest monuments in the cemetery.—Ex.

LOOK OUT

"In peace prepare for war, in health for sickness. This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

Royal Germetuer

It is the best preventive, the best restorative, the most unfailing cure—pleasant to take as lemonade and harmless, unique, matchless, perfect, "the ultima thule of medicines." Try it now. For sale by druggists.

Summer is a trying time with babies and small children. Mr. J. J. Scruggs, of Sidon, Miss., says: "Our little girl, nine months old was in a low state from summer complaint, and Royal Germetuer made her fat as a pig. We believe it is a great remedy." Numbers of such statements could be given.

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Of St. Louis, Mo., says:

"I have used King's Royal Germetuer and can testify to its wonderful merits in the cure of indigestion and dispepsia. It is a certain remedy for burns and bruise. One or two local applications generally relieve a burn. For stupid physical depression it brings marked relief and as a household medicine K. R. G. is a blessing."

February 25, 1892.

"My wife had been a great sufferer from catarrh for several years, and had tried a great many remedies without relief. One bottle of Germetuer gave her relief, and with every bottle used there is mark improvement, and we are expecting a permanent cure. She has gained 20 pounds since commencing Germetuer. I was troubled with indigestion and insomnia. Two bottle of Germetuer made a new man of me. My appetite is good and my sleep sound and refreshing.

REV. J. H. SURLIN,
Pastor First Baptist Church, Sturgis, Ky.,

Rev. T. E. Richey, druggist, Princeton, Ky., write: "I have sold considerable Germetuer, and it has always given satisfaction."

Buckram & Anderson, Palace Pharmacy, Mt. Vernon, Ill., writes, Germetuer is the best selling medicine we handle, and the sale of one bottle always makes a call for another."

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For the blood, stomach, kidneys and nerves, Germetuer is the great king of remedies. For ladies and children it is pre-eminently the favorite wherever tried. It presents an array of testimonials absolutely without a parallel in the history of medicines, either as to character or number. It should be kept in every home.

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Yazoo, Mrs. Alice Booth Drane, Winona.

[illegible] Minnie Fox Thorp, Walthall.

SEPTEMBER.

Italy.—"So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also." Mission aries, 8; native assistants, 27; stations 50; churches, 17; membership, 347; baptisms, 72. Contributions, $559 56

Study Topics.—Ancient and modern Italy contrasted. A corrupt Christianity, or paganized papacy, one cause of decline and fall. Educational systems. Education dissevered from morality. Need of church edifices and enlargement of work.

SUNDAY.

This is the day of light:
Let there be light to-day;
O day-spring, rise upon our night,
And chase its gloom away!

This is the day of rest:
Our failing strength renew;
On weary brain and troubled breast,
Shed thou thy freshening dew.

This is the day of peace:
Thy peace our spirits fill;
Bid thou the blasts of discord cease,
The waves of strife be still.

This is the day of prayer:
Let earth to heaven draw near;
Lift up our hearts to seek thee there,
Come down to meet us here.

This is the first of days:
Send forth thy quickening breath,
And wake dead souls to love and praise,
O Vanquisher of death!

—Selected

THE HAPPY LANE KNITTING CLUB.

BY VIOLET HASTINGS.

CHAP. IV.

Mrs. Lilly's cosy home was the place selected for the second meeting of the Knitting Club. Mrs Garner had not been able to attend the first one, and she had to have a report of it from each member present. "Out of the mouths of many witnesses" it was established that they never could have a better or a merrier meeting than that first one.

Mrs. Lilly's lot was an enviable one, in the estimation of some of her neighbors. Her husband was in good circumstances; and their only child, Walter, was a well youth of sixteen, and very helpful to his mother. He was "as good as a girl to have about the house," his mother declared; and though she might have hired all her work done, she rarely required any help except what he gave her.

"I can't see why things are so unequal in this world" said Mrs Carter, as the little company sat busily working in the present room. Their hostess had been called out to the kitchen by a neighbor's child who came on an errand.

"Here is Mr Lilly," pursued Mrs Carter, who is never sick a day, and has'nt enough to do and to keep her busy more than half the time. She is so quick and hearty at her work that seems to move along itself—and so little children under foot to worry her. And here I am, with five rude boys, always in rags and patches, and none big enough to help much. I'm naturally slow and awkward when my work, for I wasn't raised to do much; and then I've been sick half the time since I married. Every task is a burden to me, while others do their work as if it were play."

She was speaking to Mrs Banks. She could not have told herself why she talked so freely to one almost a stranger to her, but the quiet face and the low, refined voice had won her confidence.

"Perhaps the difference between yourself and others is not so great as you imagine," returned her companion gently. "All of us think our own lot the hardest, sometimes. I know that we mothers with little children, and the cares of a home on our hands, do have a heavy load to bear—and in many cases we bear it in much weakness, too. But is not the work a blessed one, after all? And if we do it 'as unto the Lord' the humblest task become a noble one."

"I wish I could think of it in that way," said the other with a wistful look; "but I have grown so discouraged that there does'nt seem to be any good in anything. Everything is hard, hopeless work—no good to come of it and no end to it all."

"Don't think that way, dear. There is good in everything we do, if it is duty. We cannot choose our way in life, and it is well that we cannot. Our Lord knows what is good for us, and if He gives us pain and weariness here, it may be that this is the only way for us to come to our inheritance with him hereafter."

"It is easy for her to talk so, she never had my load to bear," thought Mary Carter, as a call from Mrs Lilly took her companion into another room, and she watched the neat, graceful figure disappear.

Others had caught a line of the conversation between the two; and they looked with new interest on the woman who was a comparative stranger to them; for Jim Carter had not been long in the neighborhood. They knew his wife's history though, and would of have been surprised to hear her lay the blame of her unhappy lot where a part of it justly belonged—on her careless, "easy-going" husband. She belonged to a very good family, but had married, against her father's will, this good looking, good-for-little else fellow, who never abused her, but who simply did not know how to take care of her. In the ten years of their married life, he had "pulled up stakes" so frequently, and pitched his tent in so many strange places, that the poor woman who dragged her little children around after him, had almost lost all heart and hope of a home.

"How are your children, Mrs Carter?" asked Mrs Hardy's pleasant voice at her elbo, a moment after Mrs Banks had left them.

"They are quite well, thank you. But I did not think I could leave them this afternoon, till Jim said he was going to work in the yard; so I got him to take care of them for me; I did want to come so much!"

"Oh, you must come every time; and if you can't leave the babies bring 'em along—at least whenever its at my house."

Mrs Hardy's grammar was open to criticism, but her warm-hearted, cheerful ways made amends for all that.

There was no church in Happy Lane. There was a school-house in a grove near the banks of lovely Silver Creek, where a gurgling "branch" shreaded its sparkling way to join the larger stream. Great oaks shaded the yard, where some generations of Happy Lane children had played foot-ball and marbles; and the hillside west to the branch was dotted with doll play-houses, where the little maids kept house, aloof from the noisy play ground of the boys. In the spring, the banks of the little stream bloomed with honeysuckle, maple and dogwood. It was a peaceful, pretty spot; and here, once each month, there was preaching by a licensed minister living a few miles distant. Most of the families in the neighborhood were Baptists, belonging to New Hope church, located five miles away. As may be naturally presumed, living thus, their spirituality was not very active. They attended their church meetings when it was "convenient"—that is, when the weather was suitable, and their horses not too busy or too tired; and they paid their share of the pastor's salary, and generally took all the family to the "annual meeting." There had been prayer-meetings kept up sometimes in the church, but they of course "lived too far off to attend." Once a Ladie's Missionary Society had flourished for a time at New Hope, and its zealous President had tried to win the co-operation of the Happy Lane sisters, even urging them to form an auxiliary of their own. These good women, so full of the milk of human kindness, so beautiful in neighborly charities, moved serenely on toward heaven, so they hoped, with scarcely a disturbing thought of the millions of their sisters going down the broadening path to perdition, for lack of one to tell them of a better way. "Charity begins at home," some of the gentle mothers had heard the good old preachers say. Whenever Charity got through her work at home, and got ready to begin a crusade of the world, they would follow after, if certain of their duty.

But the Master was getting ready to use them in ways that they knew not of. Lovingly, patiently, he was going to take the service which really their hearts were ready to give him, and turn it into channels which should swell the mighty stream of Christian influence which is to bring the world to own him for its King.

"Are you going to church to-morrow, Mrs Carter?" asked Mrs Lake as they walked homeward from Mrs Lilly's that evening—it being Saturday.

"I had not thought of it" was the rather indifferent reply. "The children have no shoes, I cannot leave them at home again."

"Bring them on to my house, then I always get aunt Sophy to stay with mine, and she will take care of yours too."

"If I knew they would be no trouble."

"They will not be a trouble at all. Aunt Sophy loves children; they will have nothing to do but to enjoy themselves."

"It is very kind of you, Mrs Lake, and I will go if I can."

MISSION WORK IN ITALY.

THE ITALIAN BIBLE.

Few things are more important in a mission field than a first-class translation of the Bible, such, for example, as Judson gave to Burmah. By the blessing of God, Diodati's Italian Bible is one of the best translations ever made. In not a few cases it is more faithful than our English Bible, and had anticipated a number of not unimportant changes since made in Revised Version. God's hand was evidently in this work, for [illegible] who else could have foreseen that Bibles would one day be needed in Italy by the thousand? And the day having come, God has raised up an agency to supply the need, and the British and Foreign Bible Society, so hated and cursed by Pius IX, is sowing the good seed of the kingdom broadcast over the land. There is also a very good Catholic translation, the work of Archbishop Martini, of Florence. If one is found and there are many such, who would not dare to use a Protestant Bible, we can safely put this translation into his hands. The Church of Rome, however, has no desire to circulate the Bible among the people, and even this Catholic translation is virtually forbidden and often taken out of the hands of those who have it

REV. J. H. EAGER.

GREAT PATIENCE

Is needed. The work of many centuries cannot be undone in a few years. The fallow ground, now overrun with great trees of error, as well as thorns and briars of ignorance and superstition, must be cleared and broken up, and new seed must be sown and carefully cultivated, and we must be willing to wait for the harvest, "for in due season we shall reap if we faint not."

Thousands of weary and heavy-laden ones in Italy are longing for the rest of the truth. But great tact and patience are required in dealing with them. They need sympathy and love and fatherly care and direction. They must have line upon line and precept upon precept. They must unlearn all they have been taught in the past and be brought to realize that they were fatally wrong, and that none but Christ can save. Those who deal with such cases will need much of the patience and forbearance of the divine Savior.

Ring out the old, ring in the new;
Ring out the false, ring in the true.
Ring out the darkness of the land,
Ring in the Christ that is to be."

MONY AND THE KINGDOM.

O! that men would accept the testimony of Christ, touching the blessedness of giving! He who sacrifices most, loves most; and he who loves most, is most blessed. Love and sacrifice are related to each other like seed and fruit; each produces the other. The seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of new sacrifice. He who gives but a part is not made perfect in love. Love rejoices to give all; it does not measure its sacrifice. It was Judas, not Mary, who calculated the value of the alabaster box of ointment. He who is infinitely blessed is the Infinite Giver; and man, made in his likeness, was intended to find his highest blessedness in the completest self giving. He who receives, but does not give, is like the Dead Sea. All the fresh floods of Jordan cannot sweeten its dead, salt depths. So all the streams of God's bounty cannot sweeten the heart that has no outlet; is ever receiving, yet never full and overflowing.

If those whose horizon is as narrow as the bushel under which they hide their light could be induced to come out into a large place and take a worthy view of the Kingdom of Christ and of their relations to it, if they could be persuaded to make the principle of Christian giving regnant in all their life, their happiness would be as much increased as their usefulness.—"Our Country."

THE AUTHOR OF DIXIE.

The author of "Dixie," the song that has stirred the blood in the veins of every Southern patriot, is living somewhere in Indiana in actual want. The Confederate Veterans' Association of Missouri has appointed a committee to look him up and give him a home as long as he shall live. The man who wrote that song ought never to suffer as long as a single Confederate or the descendent of a Confederate veteran has a penny to divide with him. There are hundreds of men right here in Selma who would give small sums to cheer the author of Dixie with the comforts of life in his few remaining years. He ought to live in a palace, and when he dies a monument ought to be erected over his grave that will last, if possible, as long as the notes of Dixie shall thrill the Southerner's breast.—Selma Times.

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WOMAN'S KEELEY LEAGUE.

We know but little of the aims and work of the Woman's Keeley League, but we notice in the call for their first annual convention to be held in Chicago at the same time the men's League is in convention, the following striking sentences, which touch a responsive chord in every temperance woman's heart:

"Hitherto the drunkard and the opium habitue have not been such. These victims have been without hope; but now, in answer, we believe, to the prayers of broken-hearted wives and mothers, God has sent this greatest blessing of the nineteenth century, the Keeley Cure, and to-day more than 140,000 men are free from the old bondage and have returned to business and social life in health and strength of manhood. Thousands of women, too, by drink or opium unfitted for the sacred sphere of wife and mother, have been cured and given back to their families as "lost treasures." One of our most popular American novelists, speaking of an opium habitue, said: "When the world recognizes that certain vices sooner or later pass from the character of voluntary evils into the phase of involuntary disease, and should be treated rigorously and radically under the latter aspect, many lives and homes will be saved from the final wreck. The home-life is the safeguard of the nation; there are thousands of homes in our land today rendered wretched by drink; these homes can be reached; these men and women can be cured."—The Temperance Tribune.

THE SALARIES OF STATE AND OTHER OFFICERS.

Those who take an interest in keeping up with the governmental expenditures will probably be interested in the following figures:

9 circuit judges	$2,750—$31,250
6 chancellors	2,750— 16,500
9 district attorneys	27,600
3 supreme judges	10,500
Governor	3,500
Secretary of State	2,500
Attorney-General	2,000
Auditor	2,000
Grand total	$73,800

There are seventy-five counties in the State. The mileage and per diem of the members of the Board of Supervisors average $1,000 to each county or $75,000 for the State. So the Boards of Supervisors cost $1,200 more than all the State and district officers.—Ex.

HOW TO SAVE YOUR CORN.

One of the troubles that the Southern planters experience with their foodstuff after making them is to preserve them. A planter gives this method of saving corn and preserving it from the weevils, that great destroyer of the grain. He builds log cribs with perfectly tight floor, and the openings between the logs chinked and daubed with mud so as to exclude light and air. The door should be made to fit tight. The corn should be thrown in over the top, after the crib is filled even with the door. After the crib is filled to within two or three feet of the top, cover the corn with fodder or straw two, three or four feet deep. The main object is to keep the corn in the crib as dark as possible, and to accomplish this it is well enough to close the gable ends. Weevils will not attack corn thus stored. The plan is quite simple, and at least worthy of trial.—Ex.

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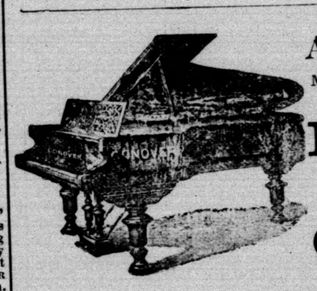
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RESOLUTIONS COMMENDATORY.

The Baptist church at Corinth Miss, met in Conference Sunday morning after preaching, Aug. 27th, 1893, with Bro. J. D. Bills as moderator. The committee on the resignation of our pastor made the following report:

We your committee appointed to consider the resignation of our pastor W. A. McComb, submit the following.

Notwithstanding the fact that Bro. McComb has proven himself at all times a devoted and efficient pastor since his connection with our church, for the following reason we recommend that the church accept his resignation;

1. That he has received pressing calls from other fields that need such a leader and shepherd as Bro McComb.

2. That those fields are able to do more in a financial way for Bro. McComb than we are. And we feel it incumbent upon us to make a sacrifice, that his interests and necessities may receive due consideration.

3 That Bro. McComb feels that he has accomplished the work laid out for him in Corinth that it is now the will of the Master that he accept work at another place where he feels that he may be counted for the more for the upbuilding of the cause of Christ.

Therefore be it

Resolved, That for the above reasons we accept Bro. McComb's resignation to go into effect Sept 3rd, 1893.

Resolved, That we commend Bro McComb to the brethren in his new field of labor, as an energetic, faithful, self-sacrificing, and devoted Christian minister.

Resolved, That as a pastor he has been quite successful during his stay with us, and he merits and enjoys in the highest degree, our love and confidence. And we feel that it will be exceedingly difficult to find a pastor who will come up to the pastoral standard erected by Bro. McComb.

Resolved, That Sister McComb is much beloved by the entire membership of this church, and recognized as an adroit and wise Christian worker. And the church feels that it has been greatly blessed through her prayers, work, and influence. And we heartily commend her to the love and confidence of the people with whom she casts her lot.

W. B. SANFORD, M. D
Cha'mn. of Com.

J. C. GAINS,
Clerk.

POPLAR SPRINGS MALE ACADEMY.

This school for boys will be opened on October 9th by Prof. J. A. Granberry as principal. He cannot close up his business in Choctaw county, Ala., sooner than this. He is an experienced and successful educator. Splendid advantages will be offered boys to prepare for the higher classes of any college. A BUSINESS COURSE in book-keeping and shorthand will be taught by an efficient instructor. Good board at the school for $9 per month. Apply for further information. Tuition from $1.50 to $4 per month.

L. M. STONE, Proprietor
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A GREAT REVIVAL AT MORGANSFORK.

Our annual meeting commenced on Friday before the second Lord's Day in this month (August.) The Lord sent that great man, Bro. B. N. Hatch, to do the preaching which he did with all the earnestness of his soul. The meeting lasted nine days. Bro. Hatch left us Friday and went to Roxie, where he will conduct another meeting. We highly recommend him to any church who wants some one to assist their pastor in a meeting. The church at Morgansfork has been greatly strengthened. Twenty-three accessions, two restored; three by letter and eighteen for baptism. On Sunday evening, the third Sunday, our much beloved pastor, Bro. J. L. Low, baptized seventeen; one awaits baptism and we feel like there are others who will join the first opportunity. Brethren, remember us at Morgansfork in your prayers.

J. M. HILL.

August 21, 1893.

GOOD MEETINGS.

On Friday before the second Lord's Day in August, Bro. B. N. Hatch began a series of services with the Morgan Fork church, in Franklin county, which continued for one week.

This week was one of great rejoicing at Morgan Fork. Christians were greatly revived. Zion traveled and sons and daughters were born unto God. The meeting resulted in 24 accessions to the church, 19 of whom were received by experience and baptism. These good people are praising God for this great blessing They are now upon a solid footing for work, having a much greater numerical and financial strength. I feel sure that these brethren and sisters will, in the future, adhere to the on ward next in most all of our small churches. That is to say, they will be represented in all the lines of our great denominational work.

They have a good live little Sunday School and a regular weekly prayer meeting, which is a source of great strength to them.

Why not a country church have a weekly prayer meeting as well as a town or city church?

Upon leaving Morgan's Fork, Bro. Hatch came to Roxie and began a series of meetings here Saturday p. m., before the third Lord's Day in Aug. He was informed immediately that nothing could be done here religiously. He answered, "Who told you so?" Several persons told him, "Roxie is a hard place." In fact he had heard this before he came here, but he answered, "Nothing is too hard for God!" On Sunday, p. m., a covenant was intered in to pray for the Spirit of God to come and work in the little town of Roxie.

So the praying people met at different times and places and cried mightily unto God for his spirit to help their infirmities. Oh what a power is the prayer of faith! Little bands of Christian women were praying from house to house. Bro Hatch was often found alone, in the beautiful grove around the church, and was heard crying mightily unto God for his spirit to visit this place

Well, he came. God's believing children took on new strength, they made new vows, formed new resolutions, were drawn nearer together and bound more firmly by the bonds of Christian love. This meeting resulted in 21 accessions to the church, with several more to come.

I had a talk with an old brother yesterday who has lived here, and about here, for more than 40 years, and he says there has been no such a mighty turning to God in any one year of all the years he has lived here, as has been in the last three weeks.

Bro. Hatch now leaves the work which he has been engaged in for 8 or 9 years, to take up the work of Sunday School evangelist in Mississippi. We pray that God may bless him in this work as he has in the work which he now leaves.

This man of God will always be remembered, by the good people of Morgan's Fork and Roxie, for the great blessings which God has sent to them through him.

J L LOW.

Roxie, Miss., Sept. 2'93

DEAR RECORD:—Our meeting at Gallman began the 3rd Lord's Day in Aug. Except those who were ill, the entire church met with praying hearts and willing hands to co operate with the pastor in a special effort to bring sinners to Christ. As a visible result of six days labor, nineteen were baptized and eight received by letter, with others expected by baptism at our next meeting. We cried unto the Lord in faith and he helped us. The saints at Gallman are a good people and know how to express confidence in their pastor.

We also had a good meeting at Hamburg, Franklin county, baptizing five and receiving some by letter. These people too have been very kind during our connection with them. We shall never forget the noble efforts they have made in helping the writer during his days of struggle in Mississippi College. We feel sorry to think of giving up our work for any change, but the Divine Hand seemed to direct us to the Seminary at Louisville. I hope to enter 1st. of Oct.

In Christ,
W. J. DERRICK,

Fannin, Miss.

A PRIZE—$100.00 IN GOLD.

The above prize is offered by H. A. Dean, Prin. of Iuka Normal Institute, Iuka, Miss.

The contest: A pupil of Iuka Normal Institute, in either the preparatory, teacher's or scientific department, school year, 1893 '94, against a pupil of equal grade of the State University, Oxford, Miss; Mississippi College, Clinton, Miss.; Peabody Normal, Nashville, Tenn.; or any other College or University, not taught by Normalities, within three hundred miles of Iuka, Miss.

The Iuka pupil to show by examination the ability to teach his or her competitor six months on college time for mastering the subject.

For printed conditions, write to H. A. Dean.

We, the undersigned business men of Iuka, Miss., guarantee the payment of the above prize, on any condition agreed to by H. A. Dean.

See Bradstreet's or Dunn's Report

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Sept. 7 1.

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PROF. S. E. CHAILDE, M. D., Dean, P. O. Drawer 273, New Orleans, La.

AT MT. ZION.

I have just closed a week's meeting with Pastor Wilson West at Mt. Zion, near Winchester, Miss. This modern Mt. Zion reminds me of the ancient Mt. Zion of Jerusalem in that "there the Lord commanded His blessing, even life forevermore." The blessings of heaven were upon us. Five were baptized and others will be baptized next meeting. Many enquirers after life were left behind. The people of God were more thoroughly revived, they say, than in the history of the church and the congregations were larger.

Much good in many ways was accomplished which we have not space to speak of. One of the young ladies baptized was formerly an Episcopalian, a teacher and a most excellent and intelligent young lady. An admirable young man, who had previously joined the Methodists on the fallacious proposition, "join the church and be saved afterwards" saw God's order of conversion before church membership. He too, believing, was baptized. It would take so much space to say all the good things that I would like to say about the people of Mt. Zion that I forbear. I have been at work in revivals six consecutive weeks and stop this week to rest. Myself and Evangelist Knight will rest this week at the Springs. Am sorry to report his health is much impaired by recent hard work.

L. N. BROCK.

Shubuta, Miss.

MORE GOOD NEWS.

I have finished my meeting of days with Goodwater, in consequence of which I feel newly indebted to the Master for His gracious powor and mercy in converting many from the ways of death to the maryelous light and liberty of the children of God. Bro. Hanlan was with me and did half of the preaching. Results: 22 accessions, 16 by baptism, 5 by letter and 1 by restoration. On Tuesday 24th we assembled at Bro. Burnham's mill and after a sermon from the words: "He preached unto him Jesus," I led 14 into the water and buried them with Christ in baptism; two standing over for next time. I am told the services were held on the identical spot where a saloon was in full blast forty years ago, reminding me of the stability of God's kingdom and the mutability of all the schemes of misguided humanity. On the 9th, which is next Saturday, we will begin at New Hope. Again I beg the prayers of God's people.

Yours fraternally,
J. L. FINLEY.

The Queen and Crescent route and Louisville Southern Railroad will make one and one-third fare rate for the round trip to New Orleans, La. Account of meeting of colored Knights of Pythias Supreme Lodge Meeting at New Orleans, La., Sept. 25 30, 1893, inclusive. Tickets on sale September 22d to 27th, on certificate plan, from all points on Q. & C. and L. S. R. R. Solid vestibuled trains from Cincinnati to New Orleans. 94 miles shortest line. Only 26½ hours. Call on agents for full information.

W. C. RINEARSON,
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NOTICE

TO DELEGATES TO CHICKASAHAY ASSOCIATION.

I regret to have to report that I have failed to get reduced rates to Association. Reduced rates were promised by N. O. & N. E. R. R. Co., provided "one hundred or more delegates are in attendance who travel by rail to place of meeting." Of course that settles it.

I suggest that the next best thing to reduced rates is for the churches to help their delegates to defray traveling expenses.

O. D. BOWEN, Clerk.

Ellisville, Sept. 7, 1893.

There are twenty-six Baptist charitable institutions in this country, and we are pleased to notice that fourteen of them are in the South. They are as follows: Baptist Home for Aged Women, Richmond, Va., with property worth $25,000 and an endowment of $7,500; Baptist Orphanage of Maryland, Baltimore; Baptist Orphanage of North Carolina, Thomasville, 123 inmates, buildings, $25,000, endowment, $2,500; Baptist Orphanage of Virginia, buildings, $40,000; Baptist Orphans' Home of Georgia, Atlanta, buildings, $17,000; Baptist Orphans' Home of Kentucky, Louisville, buildings, $76,000; Baptist Orphans' Home of Missouri, St. Louis, property, $31,000; Baptist Orphans' Home of Tennessee, Nashville, property, $3,400; Baptist Sanitarium, St. Louis, buildings, $109,000; Baptist Widows' and Orphans' Home, Montgomery, Ala., endowment, $20 000; Buckner Orphans' Home, Dallas, Tex., inmates, 225, buildings, $34,000, endowment, $20,000; Connie Maxwell Orphanage, Greenwood, S. C, buildings, $8,500, endowment, $25,000; Faith Home for Aged Widows, New Orleans, La., property, $3,500; German Baptist Orphans' Home, Louisville, Ky., property, $35,000. This is a property value of near half a million, and endowments amounting to near $200,000; and is not a bad showing for Southern Baptists as compared with our brethren in the North. Every one of these institutions has been founded since the war.

WANTED

At Sarepta, Miss, Calhoun county, a first-class school teacher to take charge of the school Nov. 1 next and continue ten months. Five months free term and five subscription. We have a good opening for some man with the necessary qualifications to build up a first-class school at this place. The locality is very healthy. We have five stores, postoffice and two churches, and about seventy five population. Any one who desires a location of this kind will please address me at once.

A. B. HENDERSON.

FROM RED BLUFF, LA.

DEAR BRO. HACKETT:—As I have been serving Red Bluff church nearly two years, and have never written anything concerning that people, I feel it my duty to say something in their favor, as I love my little flock very much.

I have just closed a very interesting meeting, which only lasted five days. The writer was assisted by Bro. Ed. Fortenberry, of Tangipahoa, La., a man strong in the faith and full of zeal for the Master's cause. Bro. F. is noted for the spirituality with which he delivers the message from the Master. The meeting closed with a seeming warmth of brotherly love existing and the accession of two members as the result of the meeting, together with twelve months hard preaching by the pastor. Red Bluff has had a hard struggle to maintain her rights, but with the Lord in her favor, and the faith, zeal and courage of those good, patriotic brethren, together with the prayers of the good sisters, so much impressed with a knowledge of the truth as it is in Jesus, and the earnest endeavors of the pastor, we hope to come out in the full triumphs of a living faith, endeavoring, we trust, to endure as seeing him who is invisible, and earnestly desire the prayers of all the Christian readers of THE RECORD.

Red Bluff is situated on the Gillsburg and Greensburg road, about one mile below the line between Mississippi and Louisiana, and in St. Helena parish, convenient to a beautiful little Creek known as Tickfaw, and that is good, for you know Baptists love water, as we are buried with Christ by baptism.

Dear reader, pray that the writer may grow strong in the Lord and in the power of his might.

Yours in Christ,
W. K. ANDERSON.

Dicke, Miss., Aug. 26, 1893.

We hope to have other "interviews" from our reporter as he goes to and fro, up and down the path. Such experiences are stimulating and edifying.

DIED.

Brother James Sanders Payne was born Aug. 11th, 1838. He was raised on a farm and followed that avocation. When the civil unpleasantness arose, he enlisted with his brother Confederates, and fought for his country as only a fearless, chivalrous soldier can do. He was married to Miss Mattie Jones Bowen Jan. 14th 1869. To them was born four boys and one girl, having lost their little girl when she was quiet small.

He leaves his devoted wife and four obedient sons to grieve for their irreparable loss. Bro Taylor joined the Chulahoma Baptist church in Sept. 1889, and was soon afterwards being called to her Junior Deaconship, he served in that capacity with an earnest Christian zealousness, ever ready to discharge his every duty. Bro. Taylor departed this life July 17th, 1893.

Resolved, That we have lost one of our most zealous Christians, and the community, one of its honest, conscientious, patriotic citizens.

Resolved, That we tender the bereaved family our heartfelt sympathy in their deep grief, and may they feel that their father and husband is not dead but sleeping—sweetly slumbering—with Jesus.

R. L. TUCKER,
Chairman, Com

In Tate county, Miss., Aug. 29th, 1893 Mrs Milbre Eliza Graham. She was born in Middle Tenn., Oct 28th, 1820. Married in 1839. Professed faith in Christ, and was baptized into the Red Banks church, Lawrence county, Ala., in 1842 Moved to Mississippi, about that year.

She was a devoted wife and mother, and an exemplary Christian. The last seven years of her life were years of suffering, which she bore without a murmur. She died in the triumphs of a living faith, leaving a husband and six children. How sad the loss, and how lonely the home when wife and mother is gone! Yet her influence and example still live May the bereaved ones find a sure refuge in Christ, and find his grace sufficient for their time of sore need.

T. B. HARRELL

Hernando, Miss., Sept. 5th, 1893

MARRIED.

At the residence of R. F. Green Noxubee county, Miss, Aug. 30 1893, Rev. A. P. Coleland, of Crawford, and Miss Ida Williams, of Noxubee county, Rev. E. W. Spencer officiating.

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you will find us snugly domiciled in our stores on Front street. We are feeling happy over the many advantages we are experiencing in our new home. More room, more light, nice, healthy atmosphere, beautiful scenery, splendid associations and above all, we feel so happy in knowing that we no longer pay $150 per month rent, just 50 per cent on $3,000 worth of goods, a saving of $1,800 per annum, to say nothing of what we save in the difference in rate of insurance. This means we are in a position to offer an absolute saving to every customer that feels inclined to trade with us, and we are now arranging our mills to grind prices down as fine as powder.

ON MONDAY MORNING.

On Monday morning we will be able to exhibit the most of our dress goods, comprising all the latest novelties in both domestic and foreign importations Also some high novelties in silks and dress goods, trimmings, etc. We invite an inspection of these goods whether you buy or not. Our Golden Fleece Dress Goods is something new and only 10c per yard, guaranteed to wash. The patterns are beautiful.

GINGHAMS AND CALICOES

Ginghams will be used this season, being so practical because of their beauty and extreme cheapness. Nice Ginghams, 6½c. Nice Calicoes, 5c per yard. Cotton Flannel as low as 6½c per yard. Cheviots in beautiful patterns, lower than ever known.

CARPETS, RUGS, FLOOR OIL CLOTH.

If you want a carpet it might be to your interest to call on us. Ours are all new and the latest patterns, prices range from 20 cents to $1.25 per yard. Nice two-ply at 50 cents per yard. Tapestry, Brussells at 55 cents. Rugs in endless variety, beginning at 60 cents. Fur Rugs of all kinds. Our light expenses enables us to sell cheap, and we are simply going to pulverize prices. We get the cash when we sell goods, and you don't pay us an extra profit to make up losses on bad debts and to pay a book keeper and a collector, etc. Don't common sense teach that the man who sells for spot cash can sell cheaper than anyone else?

Our Kid Gloves at 50 cents are the cheapest you ever saw, but our Glove at 75 cents are precisely like those you paid $1 for. Examine them and see if we are not correct. And our 5 cent Handkerchiefs are MUCH better than those you paid 10 cents for. Examine them closely and you will agree with us. I tell you cash will purchase cheap goods. We expect to sell more goods for the next twelve months than ever before. We CAN and WILL give more goods for the same money than red tape, big expense, hundred per centers can possibly do.

PINS FOR CHANGE INSTEAD OF PENNIES.

We will make change to a cent and will give a paper or papers of pins instead of one cent pieces; thus it is we sell pins at one cent per paper.

WE CHALLENGE MERIDIAN ON SHOES.

We have every kind of shoe wanted in any country or climate. Every price that can be suggested, and we simply mean to sell more of them than any other two houses in Meridian. We are not dependent upon any one line to make our money. Please bear with us while we give some quotations. Children's Copper Tips, heavy every day wear, 35 cents per pair. Men's heavy double-sole, full stock Brogans, WARRANTED solid, $1.00 per pair. Ladies shoes, $1.00, warranted to be all leather and solid, or money refunded. Men's Sunday Shoes, lace or Congress, hub goreing, WARRANTED solid, $1.50 per pair. We cannot quote at length, but we simply suggest that you look at our stock before you buy. Every pair marked in plain figures. No deviation from these prices.

OUR CLOTHING STOCK.

Our Clothing Stock stands out preeminently the most varied of any ever bought by us, and every dollar's worth new. Not an old suit in the house. Our stock will doubtless all be in by the last of next week. We have boy's suits made of nice goods, not satinett, that we shall throw on the market at $1 per suit, worth $2.50. We also have 225 suits, sizes from 4 years to 18, that we shall offer at $3 worth just twice the money. We hope these goods will be in stock by Wednesday. Men's suits from $5 to $10 that cannot be approached. We have all our goods marked in plain figures, and we will not deviate from these figures, and you need not ask us.

CROPS WERE NEVER BETTER

Crops were never better and our banks will be in position to move them Messrs. Groan, Grunt & Co., will die Messrs. Better Times & Co., will hail the new era with delight, new life, new energy, and rapidly make their way to of our mill, pulverizing prices. We offer one yard of Cats or Kittens next week for 10c.

WE WILL NOT DO IT!

We will not palm off miserable goods on confiding customers or resort to catch-penny methods. Don't shake your head when you read this It's so.

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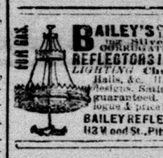

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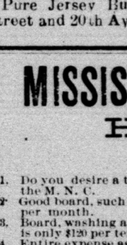

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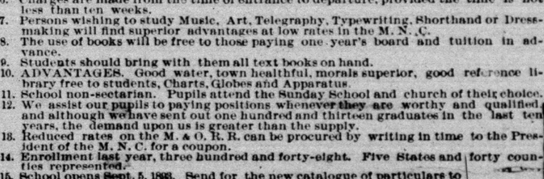

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